# Lutheran Herald

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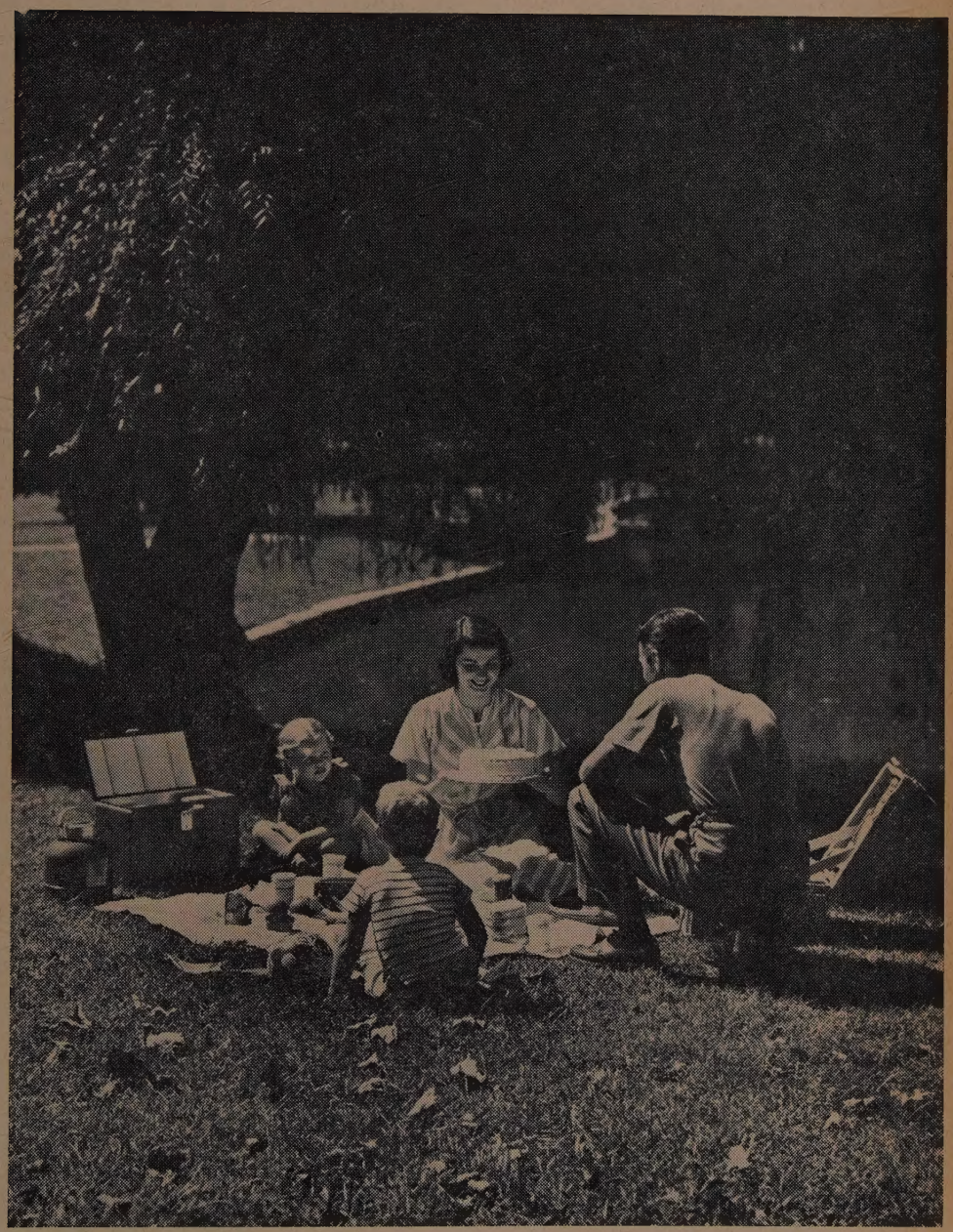

mer suns are glowing
'er land and sea
py light is flowing
ountiful and free;
ything rejoices
the mellow rays;
rth's thousand voices
the psalm of praise.

# An Offering Upon Mount Zion

ANNA D. GULICK
Missionary to Japa

This day I stood before Sinai, and the smell of death was still heavy over the graves of the three thousand, and the glory of God was terrible upon the mountain, and the fear of the Lord was upon every heart. For they had seen Moses go up into the mountain bearing two freshly-hewn tablets of stone, and they waited to hear the Word of God to them who had broken His Covenant. But when Moses returned he brought words of grace and renewed Covenant, and his face shone with the glory of God so that none might look upon it. Then Moses told them of God's command concerning the offering for the service of God, and the heart of the people was stirred, and the Spirit of God was upon the workmen, so that each was able to do the work according to God's command. And the people brought so great an offering for the work of God's service that the workmen were constrained to say, "Cease, for the people bring much more than enough for doing the work which the Lord has commanded us to do."

Yea, the people of Israel stripped themselves of their ornaments from Mount Horeb onward.

Then I dreamed a dream of Israel standing before Mount Zion, and there was no smell of death in that place, and the glory of God upon that mountain was the glory of the Risen Christ, and the commandment given upon that mountain was the New Commandment of Love. And in my dream I dreamed that the hearts of God's people were stirred to bring an offering for the spread of the Gospel of Peace until the laborers in the vineyard were constrained to say, "Cease, for the people bring much more than enough for doing the work which the Lord has commanded us to do."

But the Spirit of God spoke to me from the Page and said, "Anna, thou hast dreamed great dreams for thy brethren. I have dreamed great dreams for thee. Say not to me, 'What of this man?' For I say unto thee: 'Follow *thou* me.' "

Based on verses from Exodus, John and Heb

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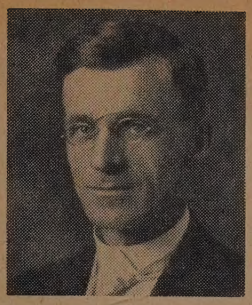
# ur Elder Churchmen

Fredrik A. Schiotz
President, ELC

ere are thirteen members in the 1957 Golden Anniversary
p of ELC pastors. Their pictures appear on this page.
1907, the ordination year of the golden anniversary pastors,
was little visible evidence of the union that was consum-
d in 1917. It may well be that the candidates of that year
heard nothing to warrant any hope of what happened
in a decade. And now, within fifty years, these men have
the union of 1917, the organization and growth of the Na-
l Lutheran Council, the organization of the Lutheran
ld Convention which in 1947 gave way to the Lutheran
ld Federation, the birth and demise of the American Lu-
n Conference, and our Church now committed to a new
n in 1960. It has indeed been a golden period among the
eran Churches of America and the world.
ie loyalty to Christ and the revelation that God has given
His Holy Scriptures has been a mark characteristic of the
who have served during these five decades.
hat does it seem like to stand before the golden arch of
years as an under-shepherd of Christ? Let the question be
ered by one who has stood in the heat of this long day,
e put it in a recent quite unsolicited letter to my office:
think I see the glory and honor of the work of a pastor
clearly today than at any time during my working hours.
rt of a Norwegian hymn comes up as I think of my days
rvice:

'Hvor er jeg sel
Som kan med liv og med sjæl
Tjene saa naadig en Herre.'

halo has developed around the idea of 'serving the Lord.'
he grace of God I hope that halo will abide until I hear,
er into the joy of the Lord.' "



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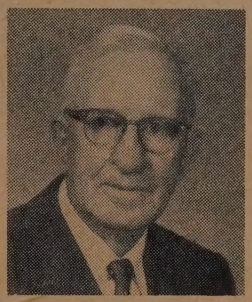

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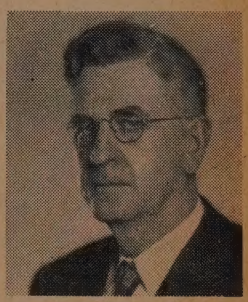

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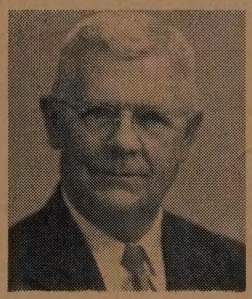

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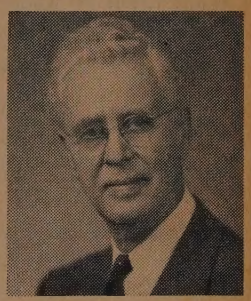

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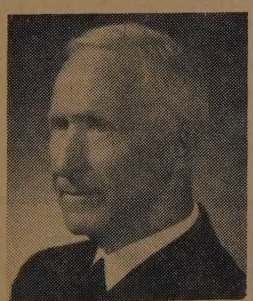

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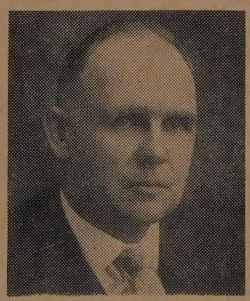

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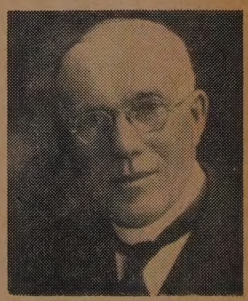

THE REV. J. A. WESTBERG
Whitehall, Wis.

# The Malta Story

Norman G. Wick, P

Maybe there is no such thing as an "average" congregation in the ELC. But Malta Lutheran Church of Malta, Montana, probably compares in size, makeup of people, and spiritual depth to a great many of her sisters in the Church. The story of our success here with the Every Member Visit program speaks of the success which other "average" congregations can expect in this matter of stewardship.

Our church at Malta is not new nor is it a Home Mission congregation. It is about forty years old. Located on the "hi-line," which stretches across the northernmost part of the state from one end to the other, we are not in an overly prosperous farming and ranching area. The land allows only an average production of wheat and beef cattle, as compared with other parts of the state.

Malta itself is a rather stable town of 2,500 people—a small town by many standards but, in this part of the country, an important center for people living dozens of miles in every direction. It is the largest town for 70 miles either way along U.S. highway No. 2. Our congregation is divided about equally between farmer-ranchers and townspeople. We are a growing congregation, but our growth is not, and probably will never become, phenomenal.

What can such a congregation expect from the EMV program? We will let our experience speak for itself. Here are the statistics of our pledging and giving for the past few years:

| Year | Amount Pledged | Amount Given | Increase |
|---|---|---|---|
| 1953 | ..... | $ 6,944 | ..... |
| 1954 | ..... | 7,891 | 13% |
| 1955 | $ 5,118 | 10,230 | 29% |
| 1956 (EMV Program) | 11,418 | 17,160 | 68% |
| 1957 (EMV Program) | 20,751 | ..... | 198% since 1953 |

These gains have been made with basically the same number of members in the congregation. Growth has been about average for congregations in the ELC.

We have obvious reasons for having a great d faith in what the use of the EMV program ca not only in getting pledges, not only in actual in of income, but, above all, in educating members their total responsibility toward the work of C Church.

In 1955 our congregation found itself hard press meet its needs and obligations. One individual g larger gift to "tide us over" for the time being, bu was no solution to the perennial problem of ou stewardship level.

Then came the introduction of the EMV pro from the Department of Stewardship. The leade our congregation decided to try it. At first our reaso taking on the program were summed up by one who said, "We have to do something!" Some expr doubt that it would work. Too many members not in the habit, and even disagreed with the ide pledging to the Church. Too many were tainte years of token giving.

We chose able men as our chairmen and went a with the program as taught at the sectors. There parts which some thought were unnecessary, which seemed useless. Nevertheless, we followe entire program, doing our best to leave nothing un

Those involved in the EMV began to becom thusiastic about it. In spite of the multitude of mee which a good EMV requires, attendance was excelle most of them. There were a number of prob but none that could not be solved if approached a willing and prayerful spirit. We wondered hov could get men to make "temple talks." But with encouragement and help in preparing these talks problem was taken care of. We wondered how we stage the congregational dinner, because the only in town that is large enough is the city hall, and i no kitchen facilities. This, too, was taken care o good representation of our membership was pre

he work of the visitors on Stewardship Sunday ıght in about 90% of the pledges, and calls made the : few days completed the task. Because of the educa- al aspects of EMV, many people pledged to the ırch who had never done so before. Perhaps many ild not have pledged had it not been for the teach- done through tracts, letters, and "temple talks." The :ors met little opposition and had few refusals, be- se our members were prepared in advance.

he total amount of money pledged was more than :e that of any previous Every Member Canvass. The ount was considerably more than what was actually ived in income in any previous year.

t the completion of the program, the big question many minds was, "Will people actually give what have pledged?"

Ve noticed immediately, before the new pledges even : effect, that many of our members had already eased their offerings, which made our 1955 income her than we expected. During the calendar year en the pledges were in effect, we found that the great ority of people did fulfill them. Many went beyond at they had pledged. Our income was nearly $6,000 re than the pledges given, or an additional 50% ve pledges. This was done without a multitude of a offerings.

n increase for 1956 of 68% over the previous year's me has removed any question from our minds as EMV's value, or whether people give what they dge. We encouraged people to keep up their pledges sending out a quarterly form which compared the unt given with the amount pledged.

**Congregations of the ELC who would like to experience something of what has happened at Malta, and in hundreds of other congregations last year, should enroll in the Every Member Visit program of the Department of Stewardship as soon as possible. Enrollment cards are in the "Stewardship Kits" which have been sent to every pastor and every congregational stewardship chairman. Prompt enrollment will permit a congregation to make its plans early, will help the Circuit EMV Training Directors, and will enable the Department of Stewardship to serve more satisfactorily.**

RAYMOND M. OLSON
Director of Stewardship

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After our first EMV, we found that the increase in attendance and interest in the Church, and an expanding Sunday school, necessitated serious efforts toward the building of a new church. At least some of this expansion and interest must be attributed to the EMV program. We then considered calling in a professional fund-raising concern to help. But our leaders were unanimous in their opinion that we should rather use the EMV program again.

Our second EMV effort called for commitments to local, benevolent, and building fund needs. Our confidence in the EMV as a tool for a building fund program, as well as for local and benevolent needs, was entirely justified. In this second EMV, a total of $20,751 was pledged. We expect our income to run considerably higher, in keeping with the experience of last year. Remember that this is from a congregation which four years ago had a total income of only $6,944! This represents an increase of 198% since 1953.

We are convinced that the EMV program is one of the best things that has come to Malta. And we are thinking not only of dollars, but of souls and of spiritual life. We are glad to have such a story to tell.

**Even the Sunday school is growing! These youngsters have their class in the church's kitchen.**

# Is Norway Paganized?

N. Astrup La

**"Churches almost empty"—a "paganized" people—is this a fair picture of Norway today? A report on the Church and the people . . .**

Churches almost empty"—a "secularized," not to say "paganized," people—such judgments have not infrequently been pronounced by visitors returning to the USA.

How about it? Is that a fair and correct picture of Norway today?

How about *church attendance?* Yes, it ought to be better. One would like to see the young people much more in evidence. At a Sunday morning service in a comparatively small country church the congregation consisted of about fifty women and children and eight men, the pastor, the sexton (klokker), and myself included. That is the worst we have seen. On the other hand, Sunday after Sunday we have seen the largest churches in Oslo filled almost to capacity, at times to overflowing.

*And the preaching?* Nowhere have I heard better preaching than in Oslo. Biblical, evangelical, soul-searching, inspiring, such have been the sermons we have heard. Without being irreverent, they were couched in the language of the people. They were down to earth in the best sense of the word. The preaching gave no clue as to whether the men were university-trained or graduates of the independent theological school (menighets fakultetet). They all proclaimed a full-orbed Gospel. In nearly eight months in Norway we have detected no trace of rationalistic liberalism in the preaching we have heard.

*Pastor and people.* Does the average pastor in Norway lead a sort of "ivory tower" existence? Is his job "a soft snap"? As a public official is he rather far removed from the common people?

That question may be answered by referring to a recent article of much over a page in the Oslo daily *Morgenbladet* under the caption, "The Church and the People." The editors had asked four or five pastors in Oslo to give them the summary of a typical day in their lives. Some of those asked were of "the old gua some of the younger group. But the pictures they of the pastor's daily life show remarkable simila The editors say that much has been made of the church attendance, but remind the readers that public services are not the pastors' only contacts their people. And the reports given by the pastors a bear this out.

## A Norwegian Pastor's Day

The editors sum up the report of one pastor in following words:

"The day began with a counselling conversation 8:00 o'clock. This lasted two hours, partly becaus involved reference to a psychiatrist. Next came a ference in regard to assistance for an aged man was no longer able to take care of himself in home. Then came two sick calls on members of congregation in one of the city's hospitals. In the a noon two house calls, one of these a request for pri Communion. After that there was a meeting of officers of a society; later a conference with a berea family in regard to a funeral. Late at night, not l before midnight, came a call to another sickbed."

The pastors are no strangers to *the step-children society.* "Are there representatives of 'the wretch even in a welfare state?" ask the editors. On the b of what the pastors report, the editors say: "They found by the hundreds—such as do not fit into patterns of the public offices for security and re It is the pastors who get to deal with them." "Th God," says one of the pastors, "that the pastor's st is a place for people who have made a mess of l That is something. To be sure, the church has becom place for nice people—in too high a degree. But w people have landed in the gutter, the pastor's offic no inconceivable place for them to turn to."

Then this pastor goes on to tell the story of one such
in and his rehabilitation. And it must be noted that
s was not an isolated case, but that all the city
stors more or less frequently have to deal with cases
this kind. The pastors are constantly touching the
es of many more than those who are in regular at-
idance at Sunday services.

Pastors also mention the taxing responsibility of
inging the Word to the sick and dying, and to be-
ved families. With congregation members number-
g many thousands, the pastors have a great deal of
is kind of work. Then, too, there is material counsel-
g preceding the many marriages at which they are
lled to officiate.

## ie Church and the People

How about *the men and the Church?* As so often in
merica, women seem to outnumber men at the regular
nday services. This need not necessarily mean less
ncern on the part of the men. But be that as it may,
ere are indications in many places of growing con-
rn on the part of the men. There are many weekday
ble classes for men, and gatherings similar to our
otherhood meetings are held. The paper *Var Kirke*
cently carried the report of the men's meetings in
upland community where as many as 300 or 400
en of the Church came together regularly from month
month. The attraction was not coffee and sandwiches
us dart ball and ping pong, but Bible study, Chris-
n addresses, and open forum discussions. The men
ere primarily interested in matters of personal religion,
t they also discussed with avidity questions pertain-
g to the implications of the Christian faith for daily
ing.

Among *university students,* according to several re-
rts, interest and concern is growing. While it seems
at some years ago religious lectures and discussions
ere practically unheard of in student organizations, it
today not uncommon to invite Christian leaders to
dress the students and lead in discussions of religious
pics and problems.

And the *young people generally?* As already stated,
ere are disappointingly few at the regular Sunday serv-
s. But perhaps there is more concern than appears
the surface. One Sunday we visited the Holmenkol-
chapel (Holmenkollen is the great ski center of
lo), where a regular Sunday morning service was
nducted. We found the chapel packed by several
ndred young people in ski outfits. Though on an
ting, those young people did not forget God. Farther
m the city, in the "Nordmarka" ski terrain, there
a "sports chapel" presided over by students. This,
, is filled with worshippers on Sundays during the
ing season.

## Revival in Hoyland

*The P-T-R movement* seems to have come to Norway to stay. (Here they call it "menighetsaksjon" or "evangelisk aksjon.") The fruits of last fall's mission in Oslo are still being gathered, and preparations are under way for another campaign coming this fall. P-T-R missions were also conducted in many other places last fall, and preparations are at present going on for at least twenty campaigns to be held in various parts of the country this coming fall.

Real and sound revivals can be pointed to as a result of last fall's campaigns. Most notable perhaps is what is going on in the Hoyland Church, near Sandnes south of Stavanger. It started with the P-T-R mission last October. So many met up, and the desire to hear the Word was so great, that the pastors and guest speakers felt they could not but continue the meetings.

A correspondent in *Var Kirke* tells about being present one night. Meetings had at that time been conducted three or four times a week for six weeks. It seems that nearly 2,000 are able to crowd into the church. The evening the correspondent was there, the church was filled near to bursting. Every pew on the main floor and in the balconies was filled, extra seats had been placed in the aisles, the chancel and chancel steps were occupied. All ages were represented. There was no special music, no choir songs or solos, but plain, straightforward preaching. The appeal was not to the emotions, but through intellect and will to conscience. A large-scale awakening is taking place, and earnest reconsecration is following in its wake.

What I have written has been chiefly on the basis of personal observation and contacts with the organized Church. I have not had similar contacts with the independent Christian organizations (Indremisjon, the missionary societies, etc.). These play an important part in the life of the Norwegian people. They foster a warm religious life, usually on a confessional Lutheran basis. Their work is both intrusive and extrusive and must not be discounted. If the relation between them and the organized Church at times had been strained, that is not so much the case any more. The pastors co-operate with the organizations, and the organizations today quite generally concede that the present day pastors in Norway are men whose evangelical spirit and orthodoxy they recognize and respect.

The Church of Norway is not without spot and blemish, any more than our Church in America. But there is little justification for pessimistic judgments. The Spirit of the living God is at work there, and there are indications that there is an upsurge of interest and concern which promises that the Church will again come into its own in a new and greater way.

*After Seven Years . . .*

# Three!

Bernice C. Boyum

It was Monday afternoon. They came up the aisle to the altar. There they knelt side by side—students, workers, housewives, merchants, teachers, missionaries, pastors — representatives of The Evangelical Lutheran Church in Handa, Nagoya, Kariya, Okazaki, Toyohashi, Hamana Lagoon, Hamamatsu, Kakegwa, Shimada, Yaizu, Shizuoka, Namazu, Fuji, Yugawara, Tokyo. What better way could there be to conclude the three-day "Believers' Conference" than for fellow-Christians to commune at the Lord's Table!

## Now there are three . . .

Hearts were filled with special thanksgiving as we partook of the Sacrament that afternoon at the Otowa Cho Lutheran Church in Shizuoka City. Before us, administering the Sacrament, stood our three Japanese pastors: K. Kawashima, Kishii, Ikeda. "Take and eat . . . Take and drink . . ." were words voiced by the two men who had been ordained to the holy ministry that morning.

## God prepares His men . . .

Seven years ago the Lord laid His hand upon a young student who had planned to enter medical school. After his conversion it became clear to Satoru Kishii that the Lord was calling him to the Gospel ministry. He will continue to serve in the Okazaki district where he has interned the past two years.

Nearly seven years ago, from another Protestant group, Masakazu Ikeda came to assist in our mission. After a brief period of service, he was confirmed in the Lutheran faith and has served faithfully in the capacity of evangelist these years. His present assignment is to serve in the Yaizu district.

## A milestone day . . .

It was the Emperor's 56th birthday—April 29th, 1957. More than 100,000 people are reported to have jammed the Imperial Palace grounds in Tokyo to greet their Emperor on his milestone day. In Shizuoka city, neighborhood temple gongs pealed forth as usual, pi ing the quiet atmosphere of the worship service at Lutheran church. About a hundred Christians fr various parts of our field were gathered to witness first ordination service in the history of The Evangeli Lutheran Church, Japan Mission. Pastor K. Kawashi was liturgist and also participated in the ordinati Mission Superintendent Olaf Hansen brought the mo ing message and officiated at the ordination of Sat Kishii and Masakazu Ikeda. Others participating in ordination were Dr. C. Kishi, president of the Jap

The neighborhood temple gongs pierced the quiet atmosphere the ordination service.

Lutheran Theological Seminary, Tokyo, and Pasto Lars Ingulsrud and John Homerstad. "The Minist is by the mercy of God, for the glory of Christ, in t power of God" summarises the message Dr. Hans brought from II Cor. 4:1-7 that morning. Brief tes monies were given by the two candidates, and greetin were conveyed by Dr. Kishi and Pastor Kawashima.

Our hearts continue to echo the praise expressed i the anthem sung by the conference choir during th service—"Praise to the Lord, the Almighty"! Wit thankful hearts we rejoice that there are now thr Japanese pastors on our ELC field in Japan. The Lor willing, in another year the second of the interns wi be ordained. In the next seven years, how many more

*Pray for these three . . . and more!*

# EDITORIAL

## rvests, White and Waiting

ıe ten districts of The Evangelical Lutheran Church now held their biennial conventions. While Lu-AN HERALD was represented at seven of the con-ions, we have made no effort at giving a full report. se meetings are second to none in importance, but did not happen to present anything startling in the of current news.

ıe change which has taken place in convention rams in the districts the past ten or fifteen years thing short of phenomenal. We do not recall when district presidents first instituted the custom of sing a common theme and developing it along lar lines in all the districts. That decision marked the ge from a somewhat disorganized program to a ully developed consideration and discussion of a ly subject. We have heard some complaints to the t that the program has become so elaborate that is not sufficient time for business. However, by and , there seems to be much satisfaction with the ent arrangement.

vas inevitable that the subject for discussion this should have something to do with the manpower tage which is so painfully general throughout our rch—and throughout all Churches, it seems. The ect was stated thus: *Harvests, White and Waiting.* t is general enough to allow for a full discussion of pportunities lying before us and the responsibilities lving upon us, and at the same time to face seriously shortage of workers.

om the "Summary Statements" issued by the presi-of the Southern Minnesota District, following the ention in his district, we take this paragraph en-l "Statistics on Shortages":

70 vacancies in ELC pastorates. Other statistics that in 1917 we had 1,189 pastors with 404 souls pastor. In 1957 we have 2,041 pastors, with 702 per pastor. In the Southern Minnesota District have 889 souls per pastor. The solutions to this tion indicate that our pastors must do more with eater load, which will make them less effective; e must expect our laymen to do greater work."

e are not quite certain how the 170 vacancies are ed: whether that will be the situation *after* nearly ndred of this year's seminary graduates have begun pastoral service, of whether some of those vacancies be filled by seminary seniors. We suspect that the er is the case.

If so, the situation is exceedingly serious. It will mean that every single branch of the Church's mission will have to be curtailed. It will mean that many parish re-arrangements will have to wait. It will mean that many congregations which need additional ordained pastors will have to do without, and that many vacant parishes will remain vacant.

Possibly the most important part of the district discussion in this area lay in the suggestions looking toward a solution. We heard three of those presentations. It seems to be the consensus that the basic problem is one of recruitment. No doubt people are thinking mostly of recruiting additional men for the ministry, but the thinking goes beyond that. As congregations develop, both in size and complexity, the need for trained personnel will go far beyond the clergy. We were happy to discover how general the feeling is becoming that there are numerous worthwhile lay ministries open to properly qualified men and women.

The second point upon which there seemed to be general agreement is that we must make better use of what we have. Take in the matter of ordained men. On the positive side, parish mergers frequently make it possible for one pastor to serve where two have been used for generations. A young pastor recently told us of a rearrangement of his parish and a neighboring completely intertwined parish. As a result it is now possible for one man to serve the people formerly served by two.

Greater use of lay workers, both professional and volunteer, was stressed. We know of congregations which have two or three unordained people on their staffs. More and more so-called "retired" pastors can be used. In summary, this part of the problem has not been solved as long as there is a qualified person not being used, nor as long as a qualified person is being wastefully used.

The negative side is more difficult. The last expression in the preceding paragraph is the clue. With the acute shortage, no one dare seek to use an ordained man in any position which (1) can go unfilled for the present, or (2) can be adequately filled by an unordained person. There seems little justification, for example, for a congregation of, say, a thousand members to call a young man as assistant pastor, while some vacant parish next door has been vainly calling for a year or more.

# Meditations for the Family Altar

J. R. Hest

## TOWARD THE SEVENTH SUNDAY AFTER TRINITY

**The Epistle: Romans 4:1-8**

**The Gospel: Matthew 16**

### Monday, July 29
### GOOD RETURNS

**Read Romans 6:19-23**

*But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life.*

It has been said that many people never stop to reflect on what is coming back to them in life. They may be conscious of the fact that whatever is sown will be reaped, but they do not concern themselves with thoughts of the harvest.

One advantage in being a believer is that you are aware of the law of returns, and you rejoice in the nature of the harvest God has promised in Christ. For it is a special harvest which Paul here calls sanctification and eternal life.

This belongs to those who "have been set free and have become the slaves of God." A comforting truth for those who may at times be under temptation to give up the sacrifice, the discipline, the high-minded goal.

Praise God if you know that sanctification is at work in your life. Rejoice that the gift of eternal life awaits you! Thank God for His love and mercy!

+ +

### Tuesday, July 30
### GOD IS ORDERLY

**Read Mark 8:1-9**

*And he commanded the crowd to sit down on the ground.*

This text is not the most important part of the story of the miraculous feeding of the multitude, of course. But it is important in this way that it is a part of the directions Jesus gave. This command shows that Jesus wanted order before He went ahead with the miracle. He wanted the whole multitude to be fed, and He desired that they should be organized in such a way that no one should be missed.

God is orderly in all that He does. It is true that in His work for and with man, He can and does reach them when the "storm is raging," and when a man's personal world is all upset. Still, God wants to do His best and lasting work when there is order.

People pray best in a quiet atmosphere. People love God more when they meditate upon His grace and glory. God dwells with those whose daily pattern of living provides many "openings" where He can come and dwell, thus bringing His grace.

+ +

### Wednesday, July 31
### THE BEST FEELING

**Read Romans 4:1-8**

*"Blessed are those whose iniquit forgiven, and whose sins are covere*

A little boy had been told by his that he should not play in the alfalf had been stowed away in the ban was instructed that the leaves wo knocked from the stems if the ha disturbed. This would destroy its as feed. All of this the little boy stood.

Despite this, he and another boy up into the hay mow to scare pi tramping on the hay. When he sa father later that afternoon he was of him. For a long time he avoided ing to him. His conscience was bot him because he had gone against h ther's will.

Finally, because he could no long up with the "hurt" inside him, h his father what had happened. H punished for his wrong but he fel ter inside because he had confesse sin and his father forgave him.

When we have sinned against Go know His forgiveness, we know wh to "feel good inside."

+ +

### Thursday, August 1
### AS WIDE AS THE SEA

**Read Matthew 18:15-22**

*Jesus said to him, "I do not say to you seven times, but seventy times seven."*

This is the answer Jesus gave Peter who had asked just how often he should forgive a person who sinned against him. He thought that he was making it pretty steep when he said, "As many as seven times?"

Perhaps Peter represents many of us in this respect. We calculate on how much "give and take" we will put up with. "If that person hurts my feelings just once more," we threaten, "I'll be all through with him."

But this isn't Christian talk. Jesus showed Peter how wrong he was in doing arithmetic with forgiveness. "I do not say to you seven times, but seventy times seven." Jesus said there should be no end to forgiveness.

Our Father in heaven is full of mercy, and as long as there is repentance He will continue to cover our iniquities with His grace. If we enjoy that wonderful grace of God we will be quick to show it in our relations with other people. We will forgive even as we are forgiven.

+ +

### Friday, August 2
### GREEN PASTURES

**Read Psalm 23**

*The Lord is my shepherd, I shall not want; he makes me lie down in green pastures.*

This is the Psalm of the Shepherd but it is also the Psalm of the satisfied. The Shepherd is the subject and His good care of the flock is shown by the manner of His leading. And the Shepherd keeps His flock in green pastures.

Every sheep needs green pastures and will not be satisfied until he finds them. How often we hear described someone who is dissatisfied and busy looking for something better: "He is hunting for greener pastures." Or sometimes we say, "The grass is greener on the other side of the fence."

If you know the Shepherd and follow His leading you are there; you are at home and satisfied in the green pastures God provides for the spiritual nourishment of His own.

It is good to be "at rest" in mind and heart and soul. Nowhere but here where the Shepherd leads can there be found rest in a restless world. It is the only place without a want on earth.

+ +

### Saturday, August 3
### OUT OF LOVE

**Read Luke 14:12-15**

*"But when you give a feast, inv poor, the maimed, the lame, the and you will be blessed, because the not repay you."*

"Without thought of recompens one way of describing the act of good without planning on good returned. It was this idea that Jesu should be carried out. And in this there is plenty of room for action of love and done out of love fo fellowmen.

By this we do not mean simply cl Although, when charity is done, be done in the name of Jesus who s make us grateful that "where help is ed we make ourselves helpful."

True love does not render servi "business reasons," or because it is "policy," or makes for "healthy relations." Such action is false, j "let's give a big sum because w write it off the income tax" is charity.

Jesus said those who love out pure heart will be rewarded. It's aut in life. It's fulfilled in eternity.

# OOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

## raveler's Impressions

INDIA AND THE AWAKENING EAST. Eleanor Roosevelt, Harper and Brothers, 237 pages.

the Christian reader who is beginning come dissatisfied with the old dichotomy ome" and "foreign" and is beginning spect that "home" has more connotata than "sweetness and light" and that ign" has more connotations than "in-, insects, and indigestion"; who is will-o admit that human values and wisdom up spontaneously and embarrassingly me of the strangest parts of the globe that loving one's neighbor might entail incisive thinking and acting in the stream of economic and political policy ell as in the consequent floods of squalor destitution, who might be interested in ving that Karachi is not the newest Jaan Calypso or American canine fleaer and that there is an awakening in ast which every world-minded Christian d be aware of, who, though he be an Eisenhower Republican, a Wisconsin arthy-ite or an Idaho Glen Taylor Demois moving dangerously close to the conon that Eleanor Roosevelt is one of the thoughtful, intelligent, energetic and nary humanists of our day, and who is to read a factual and provocative nt of her recent trip through India and awakening east, to that reader I would st that this book is a worth-while inent.

ROBERT W. LUTNES
Parkland, Washington

## strations of a King

THE MIDNIGHT LION, GUSTAVUS ADOLPHUS, SOLDIER OF GOD. Alfred P. Klausler, Augsburg Publishing House, 140 pages, $2.50.

fred P. Klausler wrote this fictional bihy, he says, to stimulate interest in the r of the great military tactician, statesman, defender of the Protestant faith who had a prominent role in the Thirty Years' In this modest aim he has succeeded, at with the reviewer. My curiosity was stimd by the story, but not satisfied. Since ng it I have delved more deeply into the of the Swedish king who lost his life e Battle of Lutzen in 1632.

as he as virtuous and noble as the book portrayed him? Was he always governed is sense of religious duty and destiny? there no other motives for his camin Germany save his desire to protect Lutheran faith? Was the story of his career, coming as it did in the very complex situation in seventeenth century Europe, quite as simple as the author made it? Were there no compromises, no hesitations, no blunders?

My curiosity aroused, I looked for other works on Gustavus Adolphus. I found two books, whose publication was sponsored by the American-Scandinavian Foundation: Nils Ahnlund's biography, *Gustav Adolf the Great* (translated by Michael Roberts and published by Princeton University Press in 1940) and August Strindberg's five-act play, *Gustav Adolph* (translated by Walter Johnson and published by the University of Washington Press in 1957). I mention them, not for the purpose of making comparison with Klausler's book, but in order to recommend them to readers who, like myself, find their curiosity aroused by *The Midnight Lion* and want further information and insight about the Swedish king.

There are dilemmas and frustrations in Gustavus' life that would be the makings of a great novel. Did he have a legal right to the Swedish throne? Was he morally obligated to the sons of nobles his father had executed in order to consolidate his hold on the crown? What effect did the treaty with France, which gave Gustavus Catholic money to fight Catholic powers, have upon his inner sense of dedication to a high cause and upon his power to inspire a loyal following? And how did he react to the frustrating experience of dealing with the German Protestant princes who were extremely reluctant to rally to his crusade to insure the freedom of the Protestant faith? What did he do about the protests and rebellious mood of the Swedish people as their wealth and manpower were drained away in the long European campaigns?

Because the author avoids weaving into his story such problems actually faced by the king, he misses the opportunity to dramatize the fact that for the Christian who would assume a responsible role in the affairs of politics there are no easy, clean victories with black and white contrasts between friend and foe; there are painfully made and harshly criticized compromises, and there are partial triumphs achieved at a heavy cost. The story of Gustavus is the story of a king who believes God has called him to his task, who wins victories, but who also has his problems. As he faces them he reveals that even the great Christian men of history are not saints, except as they are justified by their faith in the redeeming Christ.

ROBERT ESBJORNSON
St. Peter, Minn.

## For Nature Lovers

MEDITATIONS UNDER THE SKY. Dorothy Wells Pease, Abingdon Press, 143 pages, $1.50.

Despite a rather disappointing foreword, spiritually minded, nature-loving readers will find inspiration and enrichment in the pages of this small, attractively bound volume.

The compiler, a minister's daughter, has used discrimination in choosing the nature poems, Scripture verses, and prayers which comprise the meditations. Passages from the Word prove once more that Bible poetry is marked by skillful and delicate fluencies of sound; and the nature poems, reminiscent of those used by the late Thomas Curtis Clark in his various compilations, are marked by technical craftsmanship, controlled intensity, and heart-gripping luminosity.

Material in this book is suitable for use by youth and adult church groups, especially at outdoor meetings. These meditations will stir more than emotional response—they will lift the reader, the hearer, to new spiritual heights.

GERTRUDE HANSON
Minneapolis, Minn.

## Pocket Prayer Book

PRAYERS FOR A WOMAN'S DAY. Josephine Robertson, Abingdon Press, 79 pages, $1.00.

The author has dedicated this little book to her mother, to whom living was loving. She states that the purpose is to relate the commonplace to the spiritual. We find that indeed the cares and perplexities, the joys and sorrows of the average woman's day are met in these prayers. Many will find this a help in praying for special days and occasions as well as for everyday occurrences.

The contents include prayers for members of the family as well as for those outside the family, for morning and evening, for times of illness, for gratitude for many things we take for granted, for adolescents, for young drivers, for happy days with children, for patience with children, and so on down the line of any woman's day.

However, I found that one thing was lacking—the deeper experience of prayer based on the Saviorhood of Jesus; this does not even come to the fore, except by implication, in the prayer for Christmas. However, every woman would profit from this little book, which is small enough to put in her apron pocket, in her purse, or to leave with a sick friend in the hospital.

MRS. R. F. WILSON
Portland, Oregon

# THE CHURCH in Today's World

## Bishop Lilje Defends Iron Curtain LWF Delegates

Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, asked people in the free world not to pass judgment upon the leaders of Christian churches behind the Iron Curtain who may be forced to make compromises with their Communist governments.

"From my own experience under the Nazis, I know that the lines are not always clearly drawn," the bishop told newsmen who interviewed him in Washington, D. C. Bishop Lilje was imprisoned briefly by the Nazis during World War II and was subjected to continuous pressure from the Hitler government because of his criticism of its policies.

### We Will Not Be Fooled

The bishop said that "we will not be fooled" by any Communist propaganda which might be voiced by delegates from Iron Curtain countries who attend the Lutheran World Assembly at Minneapolis August 15-25. Delegates from eight Communist-ruled countries are expected to attend the sessions.

Bishop Lilje made his comment in response to statements by five refugee Protestant clergymen who testified recently before the Senate Internal Security sub-committee. The refugees asserted that delegates to the Lutheran meeting from Communist countries are appointees of the Red governments and may seek to spread false propaganda about freedom of religion. The clergymen who testified to the Senate sub-committee were accompanied by Dr. Carl McIntire, president of the fundamentalist International Council of Christian Churches.

"If there is a man who is just a servant of the other system (atheism) and who does not really care for Christianity, we would soon find him out," Bishop Lilje declared. Meanwhile, he urged that the representatives of Lutheran Churches in Communist areas be greeted with cordiality and he said he hoped the press would refrain from asking them questions "which are bound to be embarrassing to them."

He said that great difficulty had been encountered in seeking permission for delegates to attend from the church in East Germany. He added he believed it would be helpful both to the Assembly and the church in the Eastern Zone if they can attend. "It does something to a man to be able to breathe, if only for a few days, the air of freedom that we take so much for granted," he declared.

Bishop Lilje said that the Luth Church in Germany has taken the tion that the shepherd must re with his flock. "We have told pastors that even if others flee t West, they must stay and minist those who remain," he said.

"They have a hard duty to perf and I don't think it is up to judge them.

"We know that the Commu governments are against religion believe that in 50 years or so it die out and not exist any longer our job is to give a constructive C tian testimony, not to argue poli

## Norwegian Synod Name Change?

Norwegian Synod of the Ame Evangelical Lutheran Church change its name to "the Evang Lutheran Synod."

At its annual convention the Ch which has a membership of 12 submitted a referendum on chan name to its congregations. If t fourths of them approve the chang new name must be ratified at the convention. The Norwegian lab the name has been a handicap in sion fields, some delegates claime

LILJE MEETS EISENHOWER—Bishop Hanns Lilje, president of the Lutheran World Fe tion, called on President Eisenhower to tell him of plans for the Third Assembly of the in Minneapolis August 15-25. (See story)

another action, the delegates over-mingly defeated a memorial to off relations with the Lutheran dical Conference, of which it is mber with the Missouri, Wiscon- and Slovak synods. However, it ned to lift an earlier suspension of ions with the Missouri synod.

ne Rev. Milton Tweit, St. Peter, n., moved up into the synod presi- y, succeeding the Rev. Milton H. , Lawler, Ia., who resigned when ecame professor at Bethany semi- in Mankato.

## ontrite" Congregationalists

ongregational Christian opponents he merger of their denomination the Evangelical and Reformed rch, consummated recently, spon- d a worship service of contrition rededication for Congregationalists June 30.

he announcement was made at the osing group's press headquarters up during the meeting of the unit- synod. It said the special service uld reaffirm Congregationalist "de- on to the historic faith and practice the churches."

Harold C. Bailey, chairman of the men's League to Uphold Congre- onal Principles, an opposition or- ization, said the delegates to the veland uniting synod were without ver and authority to act on behalf the Congregational Christian urches.

## ws Briefs

Church construction in May 1957 new record for the month, totaling ,000,000 according to Department Commerce and Labor reports. The re was $12,000,000 more than last .

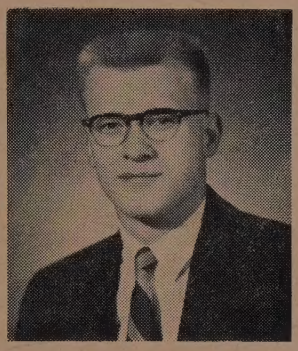
St. Matthew's Church (Mo. Synod), oldest Lutheran Church in Ameri- located in Upper Manhattan, New k, dedicated its new house of wor- on June 16. St. Matthew's was tered in 1664 and has operated a sh school for 204 years.

The Presbyterian Church of Cana- has approved a plan that would n eight corporations to borrow 000,000 over the next 10 years to nce new churches.

# Within the ELC

## "One" to Minneapolis

Charles Lutz, a June graduate of Capital Seminary, Columbus, Ohio, is the new full-time editor of *"One" Magazine* and *"Youth Programs,"* both of which have moved their editorial offices to Minneapolis this summer.



Sponsored by the youth departments of five Lutheran synods, *"One,"* which has been published for six years, now has a circulation of 20,000. *"Youth Programs"* is the Luther League topic and program guide distributed to all pastors and Luther League officers of the sponsoring groups.

Mr. Lutz has been editing *"One"* this past year on a part-time basis while finishing his seminary training.

## Merger of Two Parishes

A merger and realignment program involving two parishes and four congregations at River Falls, Wis., was completed Pentecost Day. Rush River and Martell congregations merged and will have the name Rush River. At the same time South Rush River and Our Saviour's merged, taking the name South Rush River. The former pastor of South Rush River and Martell congregations, the Rev. R. T. Jothen, has retired and is living in Red Wing, Minn. The former pastor of Rush River and Our Saviour's, the Rev. Richard G. Ulvilden, has been called as pastor of the new parish. His address will be Beldenville, Wis.

## Augustana to Ham It Up

The physics department of Augustana College, Sioux Falls, S. Dak. has purchased a complete ham radio set. The set includes a transmitter, a receiver, a 40 foot vertical antenna, a 40 foot beam antenna with a tower, and many associated and spare parts. It is a deluxe model, so large that it covers one end of a room wall.

Dr. V. R. Nelson, head of the department, commented, "Interest in operating ham radios has been growing at Augustana. This spring forty-two persons, two of whom were girls, took FCC examinations for ham radio operation. The FCC believes that this number is a record for colleges."

Only those persons who pass the FCC test are allowed to operate the ham radio. There are three classifications of a ham operator: a novice, technician, and general. The novice and technician can only send messages by means of a code on the radio, while the general can talk and carry on a conversation.

The former owner of this set contacted over one hundred countries in a period of three or four months. Who knows, maybe this year Augustana will be beaming in your way.

# People

**The Rev. Alfred M. Karlstad,** pastor of Our Redeemer's Church, South San Francisco, was awarded the Master of Arts degree at commencement exercises this spring at San Francisco State College. His thesis was entitled, "An Analysis of a Parish Education Program and Its Effect on Congregational Lag."

**The Rev. Oliver V. Everson,** formerly of Lily, S. Dak., was installed in June as pastor of Bethany and Belleview churches of Howard, S. Dak.

**The Rev. and Mrs. A. C. Itse** were honored for their 42 years of service to St. Paul's Church of Irwin, Ia., just before his recent retirement from the parish ministry. Pastor and Mrs. Itse will continue to live in Irwin.

**The Rev. and Mrs. T. J. Severtson** of Eagle Grove, Ia., both died as the result of an automobile accident on July 2. Obituaries later.

**The Rev. G. J. Ostrem** preached his farewell sermon at Hunter Avenue Church, Joliet, Ill. on June 23, and moved to Yorkville, Ill. where he will continue to serve Platteville Church, formerly associated with Hunter Avenue in a multiple parish.

**The Rev. Thomas R. Anderson** was installed in June as pastor of United Church, Zumbrota, Minn., by Dr. E. C. Reinertson, Southern Minnesota district president.

## Churches

**Hillsboro, N. Dak.**—Our Savior's Church, the Rev. C. F. Savereide, pastor, broke ground on June 2 for its new $133,000 parish education building.

**Honeyford, N. Dakota**—St. Paul's Church, the Rev. Russell Peterson, pastor, celebrated its 75th anniversary June 15-16. The anniversary sermon was delivered by the Rev. Joseph Belgum, executive director of the Lutheran Welfare Society of North Dakota.

**Elizabeth, N. J.**—Two Atlantic Circuit churches, Bethlehem in Elizabeth and Bethany in Brooklyn, N. Y. recently purchased a one-ton truck and shipped it to the Rev. Theodore Ellingboe of the ELC's Sudan Mission in Africa.

**Kiester, Minn.**—Four artglass windows in the narthex of Immanuel Church were dedicated last month by the Rev. G. B. Odegaard, assistant to the president of the Southern Minnesota district. The Rev. Howard Wagner is pastor of Immanuel.

**Tokio, N. Dak.**—A small congregation of 13 Indian and 25 Caucasian members was recently organized at the Tokio Lutheran Mission. The first Indian delegate ever to attend a North Dakota district convention was Mr. Jerome Abraham, a Sioux member of the new church, "Tokio Evangelical Lutheran."

**West Salem, Wis.**—A new $90,000 parish hall was dedicated recently by Our Savior's Church, the Rev. Richard L. Holleque, pastor. Dedication rites were conducted by the Rev. Herbert Hanson, assistant to the Eastern District president, and speakers were former pastors, the Rev. O. T. Haaland and the Rev. Joyce Ranum. The new addition extends the church by adding a new chancel and also provides eleven classrooms, an assembly room, offices, and a new kitchen.

## Anniversaries

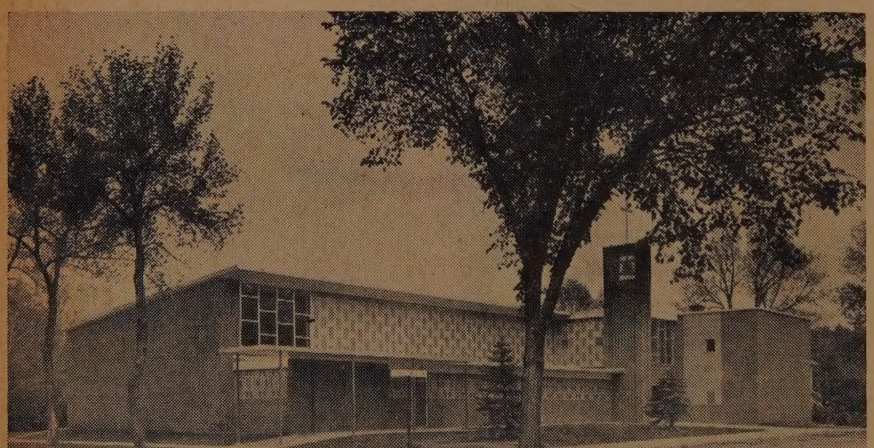
**Ettrick, Wis.**—The South Beaver Creek Church, the Rev. H. P. Walker, pastor, observed its 90th anniversary June 16 with the Rev. George C. Strum, Clear Lake, Ia., preaching at the festival service. Afternoon messages were by the Rev. John Olson of Milwa Wis. and the Rev. K. M. Urbe Blair, Wis.

**Sharon, N. Dak.**—The Ring congregation of the Sharon paris served its 75th anniversary on 23. The Rev. W. J. Madsen of M apolis, a former pastor, preached morning worship. Dr. Oscar O a son of the congregation, w charge of the afternoon servic which greetings from the follo former pastors were heard: the G. R. Estrem, the Rev. Ralph shoy, and Pastor Madsen. Present tor is the Rev. Quentin Quanbe

**Taylor, Wis.**—The 100th annive of the Trempeauleau Valley C was held June 20-23. Dr. F. A. Sc president of the ELC, preached a centennial Sunday services. First ices 100 years ago in the Trempea Valley settlement were conducte the Rev. H. A. Stub, who orga the congregation. The present p is the Rev. B. J. Hatlem. Other s ers at Centennial observances wer Rev. Arthur Feroe, the Rev. Paul the Rev. Herbert Hanson, and Rev. O. G. Birkeland.

**Fargo, N. Dakota**—Salem Ch the Rev. O. E. Dolven, pastor, brated its 85th anniversary on 16 with the rededication of its modeled church. Speakers incl North Dakota District President, Loyal Tallakson; and two former tors of Salem, the Rev. Merland J son (1934-36) and Dr. J. A. Aasg (1912-25) president emeritus of ELC. Salem Church, organized by Rev. Niels T. Ylvisaker in 187 located four miles south of Fargo is associated in a three-congrega parish with Zion Church, northwe Fargo, and Horace Lutheran in Ho N. Dak.

**Madison, S. Dak.**—Trinity Chu the Rev. Ernest Nelson, pastor, brated its 70th anniversary in J Speakers were Dr. F. A. Schiotz, p dent of the ELC; Dr. L. A. Pier president of the South Dakota dist and the Rev. J. C. Stolenberg, for pastor of Trinity. Founded by the Theodore Fossum, Trinity Church its 70th year numbers more than 1 members. Its present church was e ed in 1920, and the parish hall in 1



TENTH ANNIVERSARY DEDICATION—The American Evangelical Church of Milbank, S. Dak., celebrated its tenth anniversary in June with the dedication of its new church by Dr. L. A. Pierson, president of the South Dakota district. Two former pastors, the Rev. Robert Otterstad and the Rev. Otto Dale, were also present. Besides the sanctuary, which seats 530, the building also contains 15 classrooms, a chapel, kitchen and offices. Total cost of the plant is $141,000. The Rev. Clarence O. Johnson is the present pastor.

## Announcements

ismal font free to any church eeds it. Write the Rev. John , Spencer, S. Dak., or Mrs. W. ey, Salem, S. Dak.

**)ak. Dist. WMF** Workers Con-, Aug. 4-7, Augustana College, Falls, S. Dak.

**Church of Bone Lake,** Frederic, will celebrate its 50th anniversary 11, 1957. Former pastors and ers are invited to be present.

**sh Workers' Summer Institute**—ighth annual Summer Institute e held at Lake Shetek Bible , near Slayton, Minn., Aug. 11-e program, planned jointly by the Workers' Association and the of Christian Education, will in-Bible study, teaching techniques, work, personal evangelism, and procedures.

**Sale:** Sunday school books in good condition—pick up or pay e: 25 pupil and 3 teacher "For-With Christ"—3 for $1.00; 28 and 3 teacher "March of Faith" or $1.00. Write First Church of l, 7708-62nd Ave. N., Minneapo-inn., or call KEllogg 7-0935.

**nted:** 24 used hymnaries in good tion, with or without music. price. Long Lake Lutheran h, Birchwood, Wis.

**nted:** Used church pews. Please the Rev. James R. Peterson, Holt,

### Changes of Address for Lutheran Pastors

C. D. Aanestad, Spring Valley, Wis.,

n C. Brown, Chap. School, Ft. Slocum, 7-8-57

d Genter, Lakota, N. Dak., 7-18-57

. Hallanger, 1329 Keston, St. Paul 8, 7-12-57

. Jacobson, 46 Vanderventer, Princeton, 6-20-57

. E. Johnson, 722 S. Van Ness, San co Calif., 7-15-57

L. Johnson, 228 Clifton, Minneapolis, 7-15-57

Knudson, Gen. Del., Claresholm, Alta., 7-3-57

O. Langehough, 408th Air Base Group, 63, New York, N. Y., 7-13-57

d Langhough, Trans., Arctic Group, 3, New York, N. Y., 7-1-57

ad E. Lund, 4519 48th St., Camrose, Can., 7-15-57

in H. Maas, Chap. School, Ft. Slocum, York, 7-8-57

Harold Pearson, 6242 Turner Way, Dallas, Texas, 7-7-57

Peter A. Thompson, 625 W. Foothill Blvd., Monrovia, Calif., 6-12-57

### Newly Ordained Men:

Robert L. Barker, Saco, Montana, 9-1-57

Duane A. Bottjen, Box 102, Dallas, Wis., 6-1-57

Alvin P. Brucklacher, Ross, N. Dak., 7-1-57

Paul Guldseth, McGrath, Minn., 6-1-57

Lloyd L. Gunderson, 414 80th St., Brooklyn, New York, 6-9-57

John I. Hagen, Capron, Illinois, 6-27-57

Arthur W. Johnson, Manitowoc, Wis., 9-1-57

Karel M. Lunde, R.F.D. No. 2, Iola, Wis., 7-1-57

Harold M. McCullough, 631 3rd Ave., Staples, Minn., 7-1-57

Quentin G. Quanbeck, Sharon, N. Dak., 6-8-57

Delbert Ring, Lignite, N. Dak., 7-1-57

Ramon A. Runkel, 208 2nd S., River Falls, Wis., 9-10-57

Wendell M. Stangeland, Sherman, S. Dak., 8-1-57

Harland A. Swiggum, 312 Wisconsin Ave., Madison, Wis., 7-7-57

## Parish Conservation Service

**(Formerly The Placement Service)**

**The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

### FOR SALE

#### Farms

Very good half section, close to market, cent. Alberta. 300 acres cultivated; good bldgs, good well, hydro, good roads, Lutheran area. Reasonable. 521-1A

120-acre farm with good sized bldgs. in good condition. W. Renville Co. School bus; 2 mi. from town. Lutheran community. Exc. soil. 521-2A

110 acres near Lake Park, Becher Co., Minn. Complete set of very good bldgs. 8 room house, large cistern, full basement, sewer, REA. Apple and evergreen grove. On gravel road; school bus and mail routes. Lutheran community. 521-3A

Livestock and grain farm in Cass Co., N. Dak. 540 acres with complete set of bldgs and modern home. Lutheran community. 521-4A

#### Homes

8 room house in Ia. with 4 bedrooms, living, dining room and kitchen. Dble garage. Price: $3000 521-5B

Duplex in Rapid City, S. Dak. joining city park, swimming pool. Also summer home in Black Hills on beautiful trout stream. Ideal for couple ready to retire. Value at about $16,000. Might trade for farm in S. Minn. or E. S. Dak. 521-6B

2 bedroom house for sale in St. Paul with expansion room upstairs. Fenced yd.; near grade school 1 block from busline. Available Sept. 1. Price: $16,500. 521-7B

#### Businesses

9 unit motel with 6 room family living quarters. $8,500 down. Contract may be assumed at 4%. Located in Cent. Mont. 521-8C

### WANTED TO RENT

#### Farms

Fully equipped farm on shares by Oct. 1. Prefer dairy farm in Wis., Minn., or N. Ia. Responsible couple with daughter 9 and son 13. 521-9A

#### Homes

Christian family desires to rent a house or apartment in St. Anthony Park district on or before Sept. 1. 521-10B

Senior Seminary student and wife would like an apartment in St. Paul near Luther Seminary. 3 rooms and bath desired plus garage. Need before August 1. 521-11B

2 or 3 bedroom house or apartment for Lutheran couple and 3 children. U of Minn. graduate student. 521-12B

Seminary student, wife and infant would like to rent 3 or 4 rooms with bath. Furnished or unfurnished. Any time after Aug. 1. 521-13B

### POSITIONS WANTED

Experienced lady teacher with English major desires junior high school position in Wis. 521-14D

Experienced woman teacher with M.A. degree desires position in one of the following categories: public or private high school choral music, elementary-grade music supervisor or full time ministry of music in Lutheran church. 521-15D

2-year college graduate desires position in elementary grades in Minn. Prefer place where husband can be assistant custodian. 521-16D

65 year old man desires part time work as custodian of a Lutheran church in Twin Cities. Prefers morning hours. 521-17E

Girl desires secretarial position in a Lutheran church. Twin Cities preferred. Available at once. 521-24F

### HELP WANTED

Parish worker who is good with youth and visitation, needed in Lutheran church in S. Dak. Minimum secretarial work. 521-18F

Clinical instructors and supervisors in approved hospital with diploma school of nursing. 175 beds, 95 students, hospital expansion in progress. Liberal personnel policies, salary commensurate with qualifications; in mid-western N. Dak. city of 30,000. 521-19F

Lady to care for 2 children in S. Minneapolis home beginning September. Possibly some cleaning, ironing, etc. State wages wanted. 521-20F

Lady baker needed in Old People's Home in Ia. who can assist in kitchen. Also competent heating and maintenance man. Ideal for husband and wife combination. Live in. 521-21F

Young man, preferably with some experience in youth work, in a Minneapolis Lutheran Free Church. 521-22G

Farm and ranch management position open in NE. Mont. for experienced family man. ¼ mi. to grade school, on mail route and gravel road. Please send references when writing for particulars. 521-23G

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